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"What I say unto you I say unto all, WATCH."—Jesus



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*Focused on "Mental health"

Founded in 1898 by Mary Baker Eddy,
 Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

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“What I say unto you I say unto all, WATCH.” Jesus

Mental health and identity

ARTHUR P. WUTH

One who suffers from mental confusion, memory failure, an inability to respond to simple orderliness—what to do and how to do it in the common routine of daily living—is being confronted with temporary lapses in his sense of identity. Depending on the circumstances, the effect is mental conflict as to one's being, location, relationships, purpose, and motive. Extreme cases present a picture of substitutive identity, where the sufferer is convinced he is someone he is not.

The remedy is to gain a clearer sense of one's true identity, and this is a goal everyone should achieve. The dream of mortality itself is a deluded state. Every disease is evidence of mistaken identity. And sin is the same, though more serious. Mary Baker Eddy, who discovered and founded Christian Science, reminds us: “There are many species of insanity. All sin is insanity in different degrees. Sin is spared from this classifica-

tion, only because its method of madness is in consonance with common mortal belief.”¹

What is our true identity? Christian Science describes man as image, reflection, likeness, expression, idea. God, Spirit, is the cause, and man is the effect. True identity has to do with our indestructible relationship to the creator, a relationship that is wholly spiritual.

Consider the term “idea” for man. Mrs. Eddy uses it frequently. Consider its usefulness in clarifying identity and in resolving the temptations of mental illness—whether they be temporary losses of memory, the confusion of senility, or the more serious forms of insanity.

In her “Scientific Translation of Immortal Mind,” Mrs. Eddy refers to man as “God’s spiritual idea, individual, perfect, eternal.” And then she quotes from Webster’s English Dictionary: “IDEA: An image in Mind; the immediate object of understanding.”² This reminds us of the statement in Scripture, “So God created man in his own image”³

What is an image? The word is related to the Latin term for imitation. But it has stronger meaning. An imitation is often a cheap reproduction, lacking quality, value, permanence. Not so man, the image of God. Instead, he is semblance, likeness, endowed with Godlike qualities, the effect of the one God, who is the great and only cause. Man is imbued with the nature and character of God in that he reflects the purity, goodness, intelligence, substance, and righteousness of God. And this reflection is man’s identity.

Since Mind is God, and man as idea is an image in Mind, he has the consciousness of Mind, reflects the government of Mind, is forever free of confusion, mental conflict, forgetfulness. As “the immediate object of understanding,” he is embraced in that understanding—lucid, alert, receptive, obedient. Immediacy countenances no delay, no hesitancy, no protracted separation.

Idea has been described as a conception of any perfection. God is the only perfect One, and man as conceived by Him expresses the perfection of the original. This lifts the concept of man from an imperfect human, subject to change, prone to un-

certainly, patterned after inevitable decline, to the concept of unquestioned excellence, the concept of perfection. Christ Jesus instructed his followers to fulfill the degree of perfection for no other reason than that the Father is perfect: "Be ye therefore perfect, even as your Father which is in heaven is perfect."⁴ This is reason enough, since like produces like. As the Father, so the son. Mrs. Eddy confirms this: "The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration."⁵

"Idea" may be thought of as an exact likeness or representation. Exactness defies deviation; no slippage there. No wandering from the certainty of all that is accurate, thorough, precise. How contrary is this correct appraisal of man as idea to the transient, uncertain, fearful misconception of man characteristic of human existence! Exactness is a quality of perfection. Likeness is a synonym for image. Representation has the meaning of a model or reproduction. Man as idea is all of these, linked inevitably to his Maker, completely free of any possibility of differing from what God made him. The creator sustains, protects, and preserves the integrity of His creation. The only Mind man has is God, and that Mind is ever sound. It is totally incapable of derangement or disarrangement. And so is man, its exact likeness or representation.

An idea is indestructible. Physical objects have no permanence, but ideas can never be annihilated. As a girl, Mrs. Eddy showed she understood something of this when, during a philosophy class, the teacher asked in substance, "If you destroyed an orange, what would be left?" Mary replied, "There would be left the *thought* of the orange."⁶

Man, as the idea of God, is not a temporary, expendable mortal, the victim of accident, subject to the gradual wasting away of physical and mental faculties. Man as idea is immortal, eternal, radiant with the continuity of being. His consciousness is the consciousness of Mind. His faculties are the faculties of Soul. His discernment, perception, acuteness, are as permanent as the Spirit which forms them. His life is no fleeting human experience but the ceaseless expression of the divine Life, the ani-

inating Principle which has always existed, the activity of Love with its tenderness and purity.

Loss of identity cannot occur as these spiritual facts are realized. Confusion, uncertainty, the inability to recall experiences in the immediate past, can be corrected as man's true identity is understood.

Those who seem unable to help themselves can be healed through the consecrated prayer of one who is fully appreciative and cognizant of the richness of man's being as the idea of God—richness that can never be bypassed, can never deteriorate, can never waste away for lack of use. The divine Mind, the only Mind of man, is impervious to material, eroding influences. True consciousness is untouched by the claims of genetic law, human heredity, association with those suffering from similar conditions. The complete and permanent soundness of the one, governing Mind, guarantees the soundness of the individual spiritual consciousness that reflects it. Healings of mental illness, confusion, and senility are occurring through the faithful application of these truths of Christian Science.

We can exercise the prophylactic nature of this Science and prevent the incidence of mental illness by consistently strengthening our understanding of man's true identity. By including this strengthening in the prayerful work we do for ourselves each day, we find that our potential, instead of declining, continues to expand. Talents, abilities, understanding, and skills unfold as rapidly as we are willing to admit them. When we identify ourselves to ourselves as the image—the idea—of God, and do this prayerfully and faithfully, we maintain the spiritual sense of co-existence with the Father. Mental lapses find no response in us. Temptations to be confused are met with a firm insistence on our dependence upon divine Mind—on that Mind's presence and power, completeness and perfection.

In *Science and Health* there are several pages where Mrs. Eddy exposes the fallacious arguments of mortal existence, arguments which, unconsciously accepted, may contribute to mental illness. These pages, 244 through 248, clearly state the remedy. They deserve consistent attention in our prayers for ourselves. When we observe the guidance of our textbook, we find our-

selves becoming more and more dependent upon God. In this way we maintain our individual independence, relying less and less on the support or help of others.

A degree of dependence on others is normal in a complex society. But when this leaning begins to affect our dependence on God, it becomes a contributing factor to mental instability. If the habit of looking to others rather than to God begins to grow, this is a warning. Are we surrendering a precious heritage, which needs to be preserved? Through prayer we can assert our oneness with God, look to Him for the intelligence we need, affirm the permanence of Mind's memory, and find that Mind is always cognizant of its own ideas. Gratefully we can insist on the law-abiding orderliness of Mind's government and direction. Man as the idea of God has an indestructible identity, and knowing this secures our mental health.

¹ *Science and Health with Key to the Scriptures*, p. 407; ² *ibid.*, p. 115; ³ Gen. 1:27; ⁴ Matt. 5:48; ⁵ *Science and Health*, p. 259; ⁶ Irving C. Tomlinson, *Twelve Years with Mary Baker Eddy* (Boston: The Christian Science Publishing Society, 1966), p. 20.

"We can awake to our full capacity in Christ"

Mind's man is not retarded

HELEN C. MOON

The image of God! That's what the Bible says man is. Because of this fact, there is no such thing as haphazard or feeble endowment of intelligence, talent, capacity, and opportunity of expression.

Admittedly, there seems to be a general ignorance of the true source, substance, and magnitude of our capacities, and we may suffer from such ignorance both individually and collectively. But we never suffer from an actual lack of talent nor from mal-

distribution of intelligence because God has not created such inequity.

One of the cruelest beliefs is mental retardation. If this affliction were an element of God's truth or even a possibility in God's presence, it would certainly indicate either an inadequate creator or, worse, a cruel deity. But God is good. God is infinite Love. And He is a thoroughly capable creator. He does not inflict limitation and injustice upon His beloved children.

Christian Science accepts this definition of God as infinite good and affirms that in His infinitude there is no room left for anything unlike good. Therefore any evidence of injustice, retardation, springs not from the presence and permission of God but from ignorance of God. Therefore such evidence is sheer illusion.

The divine, infinite Mind is the loving Father of us all and is impartial in His impartation of good, just as the sun is impartial in its shining of light. All of God's goodness is here and now available. Love is here, ready to be felt and lived; good thought is ready to be thought; joy is present, ready to be enjoyed at any given moment.

Until people understand this, they will be willing to accept injustice, imbalance, as a fact of life. To understand the nature of God and man, to comprehend man's relationship to God, is to shatter ignorant illusions and help set humanity free to enjoy omnipresent good. As the image of divine Mind, man is not a physical body, a limited personality separate from God; man is an entirely spiritual identity, an idea expressing divine Mind as its manifestation, individually conscious of and actively reflecting all good.

Physicality is sheer belief, made out of the dimensions of ignorance. To begin to understand the tangibility of Spirit and its forms is to begin to relinquish the belief that matter is tangible. Christ Jesus proved in his healing practice that the so-called substance of matter is not substance at all, its laws are not laws. He dominated material circumstances with the power of Spirit. Jesus scientifically understood God and man. His life was no miracle. Actually, his human life set for us the highest standard of normality, uninhibited by human belief and mortal law.

Jesus indicated that the human race would eventually echo his way of life when they came to understand his teachings. "I am the way, the truth, and the life,"¹ he said.

The Master understood the truth, and he showed us the way to live. But in varying degrees everyone falls short of Jesus' standard, because no one yet thoroughly understands the Science of his lifework. We all are in a measure hypnotized by false, material belief. We are held back by our ignorance of the Christ Science, by our unawareness of the divine Principle and spiritual laws Jesus lived by. But the Science of Christ is revealed, and we can awake to our full capacity in Christ. We demonstrate this capacity as we exercise spiritual sense.

It is with the understanding of these truths that Christian Science approaches the healing of what is called retardation. This Science regularly proves that we have access to a higher influence than hereditary, environmental, cultural, social, and economic circumstances. Our relationship to divine Mind as its spiritual offspring, being a live, current resource, outranks the claims of physical experience. To appeal to God through prayer, through spiritual understanding of these facts and tender trust in Father-Mother Spirit, is to lay hold on the divine power deep within consciousness, letting it possess and permeate our thoughts and transform our lives and relationships. This divine power nullifies the impact of the physical, social, and cultural deprivations believed to sometimes cause retardation.

The main culprit in retardation, however, is the belief that brain is the mind of man. What a destructive concept—to suppose that mind is physical, composed of electrochemical processes. Because people in general believe that brain does indeed house and constitute mind, they believe that accident, shock, chemistry, can short-circuit their capacity to think, to reason, and to feel.

But Mind is not made out of matter. Mrs. Eddy says, "Remember, brain is not mind."² It is a primitive superstition to think that matter can produce intelligence, thought, reason, memory. These are faculties of Mind alone—abilities of consciousness that we possess because we actually abide in divine Mind. There is no such thing as Mind damage.

Nor is man a product of genetics, springing into being at the whim of unintelligent matter. Genetics is a purely physical theory that hypothesizes the transference of characteristics and capacities from parent to child. The parents' limitations genetically imposed upon the child from the very start!

We do not really spring more or less at random from an unintelligent, physical creator. We are not material beings, vulnerable to prenatal or natal shock, left at the *unmercy* of blighted expectancy. Mindless matter, unthinking electricity, chemical processes, do not constitute a formative force.

A knowing and feeling creator, divine consciousness, not haphazard unintelligence, is the Father and Mother of us all. In the omnipresence of God there is no element of chance, no deprivation, no shock, no sudden spark of discord. The rhythm of man's relationship to divine intelligence is forever unbroken.

In Christian Science treatment one vigorously affirms spiritual facts to the extinction of contrary, limiting convictions. Scientific prayer embodies the rich love and compassion that Jesus expressed. It impresses the victims of false belief with God's dynamic reassurance, the wisdom of His care, and the liberating provision of His volition, impulse, and control.

The divine influence, when understood and expressed, breaks the spell of mental blindness, and thereby mental retardation, through the resistless power of the love of God.

¹ John 14:6; ² *Science and Health*, p. 372.

Proving mental illness unreal

ALAN A. AYLWIN

Mental illness can be proved unreal when real consciousness is understood. By defining God to be the only Mind of man, Christian Science has brought a new and healing concept of intelligence and its source. It teaches that what appears to be a vulnerable, brain-controlled, material personality is not man at all but a counterfeit of conscious identity. Acceptance of this counterfeit is the basic error that causes and prolongs abnormal mental states.

The generally held belief that thinking is an organic function leaves mortals unprotected against mental wounds—wounds linked in contemporary thought with chemical imbalance in the human system, with an unhappy childhood, or with the stresses of modern life. In some instances accumulating problems reach a climax where the human mind is driven over the edge of reason into the dark chasm of depressed or fear-tossed thought or unnatural excitement.

However, these discords and their confusing effects are totally foreign to man's real spiritual selfhood, and they can be overcome on this basis. Rising up in rebellion and vigorously opposing them, the sufferer—or the Christian Science practitioner who prays on his behalf—can see them silenced once and for all. In taking a strong stand it is helpful to remember that a number of Bible characters understood and utilized a source of intelligence and courage unknown to the limited material senses. They were calmly rational and expectant of good in spite of overwhelming difficulties, because they were vividly conscious of the power and presence of God. Peter was sleeping undisturbed, chained between two soldiers, when the liberating angel came to him. Paul, facing shipwreck, cheered and steadied all his companions.¹ So

sure were these men of God's sustaining love that they faced life and its exigencies with buoyant, unflagging vitality.

The same source of peace and harmony is present and active today. A clear, grateful realization of man's real, spiritual identity and its relation to God can free us under all circumstances, whatever the name or supposed cause of the disorder confronting us. Intense fear and foreboding, unreasoned elation, and other unsettling delusions disappear as thought is humbly centered on God, held unswervingly to the fact of His love, power, and presence.

It needs to be understood that God, divine Mind, alone is conscious and active at this and every moment—that He is unswerving Principle, the source of man's every thought. Now and forever the real man is confidently and serenely at rest in this changeless haven of good. Mrs. Eddy writes with incisive clarity: "All consciousness is Mind; and Mind is God,—an infinite, and not a finite consciousness. This consciousness is reflected in individual consciousness, or man, whose source is infinite Mind. There is no really finite mind, no finite consciousness." ²

If these spiritually scientific facts are clearly understood, one cannot be consigned to the mental darkness of insanity. Phobias and so-called manic-depressive reactions are actually self-inflicted, based on ignorance of Mind and man. The remedy always is to turn from self-centered mortal thought to what man really is as the reflection of the one divine Ego—know him to be the expression of Soul's calmness and completeness. A clear realization of this relationship imparts what Paul describes as "the peace of God, which passeth all understanding." ³

Certainly, nothing of lasting value can be attained through the manipulation of mortal mind and mood. Only divine Love—understood as man's only consciousness—can destroy fear and bring buoyancy and balance to thought. Artificial means such as drugs, psychosurgery, or electrical brain stimulation never touch and eliminate the real culprit—the false belief that consciousness is material, mortal. Any attempt to tamper with the brain, as though it were the actual source of thought, fastens more firmly on mortals the theories that are the very source of mental illness.

Christ Jesus likened this false sense of mind to a strong man

whom we must learn to master. He said, "No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man."⁴ We "bind the strong man," the apparent influence of this pretense of mind, not by manipulating the counterfeit as though it were an actual entity but by denying it presence and power and affirming our unity with real consciousness—the All-Mind.

The same power that enabled Jesus to heal the demoniac (see Mark 5:1-15) is present here and now. The Master was supremely aware of Mind's complete control of man. This understanding destroyed the seeming influence of distorted mortal thought and brought into view the normalcy that evidenced the truth of man.

Through her discovery of the Science underlying Jesus' words and works, Mrs. Eddy has brought to the world an understanding of true thought and its origin in God. It is this higher view of Mind, not a mere system of physical or mental manipulation or control, that brings radical release from mental illness. Such healing not only restores human balance but reveals more of our real, spiritual identity. In *Science and Health* Mrs. Eddy tells us, "As mortals give up the delusion that there is more than one Mind, more than one God, man in God's likeness will appear, and this eternal man will include in that likeness no material element."⁵

It can be fairly said that "the delusion that there is more than one Mind" is a universal insanity underlying all human error and infecting with falsity, to some degree, every human theory. When this delusion appears in the specific form of phobia or mania, Mrs. Eddy's luminous words can be brought to bear with decisive healing results. As indicated throughout her writings, the truth of divine Mind's allness and complete control of man has an inherent dynamism. When understandingly and confidently affirmed, it brings a calmness and rationality obtainable in no other way.

¹ See Acts 12:6-11; 27:21-36; ² *Unity of Good*, p. 24; ³ Phil. 4:7; ⁴ Mark 3:27; ⁵ *Science and Health*, p. 191.

Don't take your life!

J. THOMAS BLACK

Never give up. It may seem as if you are in a black pit. I think I know a little about how alone you feel. But don't take your own life. Read this article and pray sincerely. You will find a way to cope with your problems.

No one is really isolated, like an island. It may seem terribly late to tell you this, but we all need you. You have something to give to the world. Every flower has something to give to its garden. You may not *see* the good you have to give, but it's there.

You may also believe there isn't any God, or that He has deserted you. But actually God is our Father-Mother, who is right now caring for each of us; we should let Him. "I [God] have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee"¹ is the way one writer tells us of God's love. Because of His love, God is expressing good in you. In fact, He needs you forever to express Him. If you will accept even a little of this thought, you will glimpse the good you now express. The warmest fire in any fireplace began with the flicker of just one flame.

The rest of us need you here to express your own unique individuality as God's idea and to respond to the good God manifests in us. We may not have done very well up to now expressing good to you. Many of us may not do much better tomorrow. But whether we realize it or not, we all need you. And if you will let the light shine that God is expressing through you, it will help us love you. You know it's always easier to smile at someone who smiles at you first. Our mutual love will dissolve fear and hate. And that love, as an expression of God, is life itself. "... Love alone is Life,"² Mrs. Eddy writes. You may never have heard of her or of Christian Science, which she dis-

covered, but if you will think of God as Life and Love and of life as being an expression of God's love, this can give you hope for your present life.

I'm sure you have thought about life after death. Most of us have. You probably think that it couldn't be any worse than what's here—maybe even like walking out of a thick fog into a clear, sunny day. Are you sure about that? Have you heard the popular saying, "We are what we eat"? In a certain way, we are what we believe. Christ Jesus' experience shows that death doesn't change in any fundamental way what we believe or experience. Only the eternal Christ, Truth, does that. The Christ tells us that man is actually not a desperate mortal but the beloved and perfect child of God.

In reality, you are right now that child of God. Declare that fact. Accept it. It will start to clear your mind of fear, the way a fresh shower clears the air of dust. Then the difficulties in your life will begin to clear up too. Truth works for me and for everyone who sincerely applies it.

So really you can't take your life—you can't, because God is your Life. But you can take a deeper, fresher look at what your expression of life can mean. If it isn't clear after you read this article once, read it again. And maybe again. Sometimes I've had to read and reread an article in a *Sentinel* before I got its message. You can get the message in this one: God loves and needs you; we love and need you, and you need us; you need to stay right here and work things out.

There is a way.

¹ Jer. 31:3; ² *Poems*, p. 7.

True commemoration is demonstration

DORIS KING HILTON

A young woman sat by the hearthside late one night, watching the fading flames from a last log settle into embers. Her husband was overseas and was to be away for many months; their families lived in another city. Suggestions of loneliness, depression, and self-pity swirled in her thought like snowflakes.

Christian Scientists are taught to look away from material evidence of sickness and sorrow to the true, perfect concept of man as God created him. The young woman realized she should be turning wholeheartedly to God and to His knowledge of man instead of letting her thought dwell on the mortal self and its woes.

Endeavoring to gain a more comprehensive standpoint from which to pray, she found herself asking, "What's happening in the world right now?" Quickly the answer came: "In the Christian world many people are thinking about the crucifixion of Jesus and the suffering it implies, because it's the beginning of Lent."

For a moment she found herself reacting, "No wonder I feel I have to give up friends and joy and be cut off from what is dear and comforting!" And then she remembered something Mrs. Eddy says in the Christian Science textbook, *Science and Health*: "If Christ, Truth, has come to us in demonstration, no other commemoration is requisite, for demonstration is Immanuel, or *God with us*; and if a friend be with us, why need we memorials of that friend?"¹

Already feeling better, she began to read on in the textbook with renewed enthusiasm. On the very next page, referring to Christ Jesus' last spiritual breakfast with the disciples and their fresh perception of Christ, Truth, Mrs. Eddy says, "This spirit-

ual meeting with our Lord in the dawn of a new light is the morning meal which Christian Scientists commemorate.”²

“Of course!” the young woman thought. “Christian Scientists don’t dwell on the suffering of the crucifixion. They are deeply grateful for Jesus’ unparalleled sacrifice and its lessons. But they commemorate the resurrection—the *risen* Christ! This season becomes one of hope, joy, and fulfillment when we give up a false sense of it.”

During the next several weeks she made a continuing study of crucifixion and resurrection in the Bible and in the writings of Mrs. Eddy. She took time to make a mental list of states of thought associated with the crucifixion and also qualities that belong to the resurrection.

The list kept growing, and each day she would ask herself, Where is my thought right now? Am I dwelling on the crucifixion? Am I believing in the reality of suffering, separation, and heartache, or am I moving beyond the crucifixion and holding fast to the joy of the resurrection?

It became an ongoing project for her to challenge every thought that presented itself: Do you belong to the harshness and burden of the crucifixion, or do you speak to me of the resurrection and its promise of renewal, regeneration? She faithfully replaced every suggestion of suffering with the spiritual fact of man’s whole, deathless being and acknowledged the validity of the present Christ, Truth, and the real man. She knew that in reality God sends only good thoughts and that true communication is always from God to His idea, man. What seem to be erroneous thoughts are only suggestions of a supposititious finite mind, the opposite of the one divine Mind.

She read again Paul’s words “I die daily,”³ reminding herself that the old man—the false, material concept of oneself and others—must be put off daily. That is all that ever needs to be or can be crucified. She also recalled Paul’s counsel to the Christians in Rome, “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.”⁴

She realized that it is good to know that the false sense of oneself is all that can disappear. We can become dead only to sin.

By this is not meant indifference or blindness to the claims of sin but their utter destruction. The effort to let go of false concepts doesn't have to be painful or prolonged, because whatever is not inherent in God's man was never true in the first place.

Pain, anguish, lack of recognition, a sense of desertion and betrayal—all the suffering and sorrow that seem a crucifixion in our experience—belong not to God's man and universe. Even though we may face such obstacles, we can see them as impelling us beyond the erring sense of mind and life in matter to an understanding of spiritual reality. To the resurrection consciousness, that risen spiritual sense that Christ Jesus so fully exemplified and demonstrated, belongs all that means true comfort. This is the consciousness of perfect God and perfect man, of the allness of God, good, and the nothingness of evil.

As the young woman daily watched her thought, there came a deep conviction of "Immanuel, or *God with us*," and this satisfied her. About that time, which was near Easter, she received word that her husband was being transferred within a few months to the very city where their families lived. The true commemoration had come in demonstration!

Like Paul, the Leader of the Christian Science movement wrote letters to her churches. In one such letter Mrs. Eddy says: "It is the purpose of divine Love to resurrect the understanding, and the kingdom of God, the reign of harmony already within us. Through the word that is spoken unto you, are you made free. Abide in His word, and it shall abide in you; and the healing Christ will again be made manifest in the flesh—understood and glorified."⁵

This is what happened to some extent in this woman's experience. She discovered, as each of us can, the friend that is ever with us. Christ, Truth, is commemorated by present demonstration, by the crucifixion of every false sense of self and the resurrection of our understanding of man's here-and-now unity with God.

¹ *Science and Health*, p. 34; ² *ibid.*, p. 35; ³ I Cor. 15:31; ⁴ Rom. 6:11; ⁵ *Miscellaneous Writings*, p. 154.

When I awoke in the morning

When I awoke in the morning
and thought of the hours ahead—
the deeds to be done,
decisions taken,
the tumble of words to be said—
when I thought of my long day's
journey into night
(to filch a phrase)
I arranged to be terribly tired
by the evening.
And I was.

When I awoke in the morning
and thought of the hours ahead
with God at my side
like a shining shield,
with joy running close before me
and peace bringing up the rear
and love encircling me round about
and blessings pouring, pouring . . .

In fact, when I pondered
the light of the Lord
guiding me through
the north, south, east, and west of my days
(to echo a phrase)
I arranged to be blithe as a lark,
fresh as a daisy,
bright as a button,
new as the morning
by the evening.
And I was.

VIRGINIA THESIGER

One last try

Angelyn C. Blanchard



by dueland

Lindy bounced into the kitchen and excitedly declared, "Aunt May, I left my purse at school! I've got to go get it." And she was gone as suddenly as she had come.

Walking quickly, Lindy was concerned that if she didn't get the purse back that afternoon, it would have to stay at school all weekend. She was afraid it would be stolen if that happened.

"I hope Mrs. Williams hasn't left yet," she thought as she began to run. But sure enough, when she arrived at the fifth-grade classroom, the door was locked and the teacher's car was gone. Lindy was dismayed. She couldn't help feeling her purse was gone for good.

When she reached home she found Aunt May cooking dinner and confided her fears to her.

"Oh, I'm sure it will be all right. You can just get it on Monday," Aunt May assured her. So Lindy went into her room to change her clothes. But she didn't feel any better about the purse.

That night after she and her two cousins were in bed, Lindy couldn't contain her fears any longer. Tears stung her eyes and she began to cry softly, hoping not to wake her cousin Anne, in the bottom bunk. In a few minutes the bedroom door opened quietly, and Aunt May came over to the bunk.

"What's the matter, dear?" she asked.

"My purse is going to be stolen!" Lindy sobbed. "I just know it's not going to be there Monday!"

"Maybe we should pray about it right now," Aunt May said. Lindy knew what her aunt meant. She had been with her and Uncle Don's family four or five weeks now and had been going to the Christian Science Sunday School with her cousins. She loved what she had learned so far about how God always takes care of His children, no matter what. So she was ready to listen.

"Remember, Mrs. Eddy says in *Science and Health* that one of God's names is Truth,"¹ Aunt May was saying. "And since man is made in God's—Truth's—image, he can't be dishonest. The first chapter of the Bible says 'God created man in his own image, in the image of God created he him.'"² Lindy nodded. She was feeling a little better and had stopped crying.

Aunt May asked Lindy to think about true possessions—like

happiness, harmony, peace, and joy. "True possessions can never be taken from us," she assured her, "because they are given to us by God. And the more we know this, the more we see it in our lives."

They talked a while longer, then Lindy fell asleep, feeling much calmer. However, when she got to school Monday, the purse wasn't there.

At home that afternoon, Lindy told her aunt she had looked all over the room and her teacher had asked the class about it. Lindy also went to the "lost and found" office. But there was no trace of the purse.

"We have more praying to do, then, haven't we?" Aunt May asked. And they talked again of man as God made him—obedient to God. They decided this was the only way they were going to think about everyone.

For several days Lindy continued to check the "lost and found" and kept knowing that God looks after His children and helps them in every way. But she was getting a bit discouraged. For a while she stopped going to the "lost and found." However, she and her aunt kept right on declaring the truth of God's man every time they thought about the purse.

Several weeks went by, and there were just two days of school left before summer vacation. As Lindy was walking down the corridor she saw the open door of the "lost and found" office. She felt a very strong urge to go in and check once more for the purse.

It was a very happy girl who burst into the kitchen that afternoon. "Aunt May! Guess what! I found my purse, and everything is still in it!" She happily told her how she had gone once more to look for it, and this time it was there!

Aunt May shared her joy over this proof of God's care and told Lindy, "You know, earlier today I was tempted to think we weren't going to find it after all. Then I immediately got rid of that thought and said to myself, 'There are still two days left!'"

The following Wednesday Lindy asked if she could go to the Christian Science testimony meeting with Aunt May and Uncle Don. She wanted to tell the whole church how she had prayed as she was learning in Sunday School and it had helped her recover her purse.

¹ See *Science and Health*, p. 587; ² Gen. 1:27.

Editorials



GEOFFREY J. BARRATT
Editor

NAOMI PRICE
Associate Editor

NATHAN A. TALBOT
Associate Editor

The phobia grip—broken by Love

God loves you. Without interruption. Where you are, He is. When you need Him, He is there. Because He loves you, He is never absent. You can find His care and protection, shelter and safety, in the largest crowds or most desolate countryside, in the heights reached by a satellite or the depths reached by a submarine. He is there because He is omnipresent and His love for you is constant.

But God does more than love you. God *is* Love. And Love is the only power. It is the eternal substance of all reality. Love forever maintains man in perfection. There could never be a time—even an instance—when man could be made to suppose himself separated from the ever-present, all-embracing care of divine Love. Man need not—he cannot—escape from God. We can awake to Love's allness.

Phobos, the ancient Greek deity who provoked fear and panic, was a myth. And so are his modern descendants—a long string of phobias. They no longer need to be worshiped as power. They needn't be bowed down to or granted authority, influence, or control in human lives. They are not believable to the consciousness of Love. Christian Science brings healing and release to those in modern society suffering from the ancient belief in a power capable of causing fear. It reveals the supreme presence of God as divine Love and enables us to respond effectively to the biblical charge: "Be not afraid of sudden fear For the Lord shall be thy confidence."¹

There is no power on earth capable of overwhelming an understanding that God is Love and that Love tenderly embraces and protects each individual. The belief that man can be held

in the grip of fear is broken by the precious truth—brought to light by the Christ—that Love is all. Mary Baker Eddy affirms: “The power of Christian Science and divine Love is omnipotent. It is indeed adequate to unclasp the hold and to destroy disease, sin, and death.”²

The phobic mentality will not be put permanently at ease by the use of drugs or even by constant exposure to the thing feared. The belief that man is separated from God lies at the heart of every phobia. This lie is best named mortal mind and is, itself, essentially a state of fear. It clings to the false assumption that man is a personal entity, subject to the quirks of an uncertain and personal mind. The fact is, however, that man is the child of Love, blessed and preserved within Love’s presence. Love neither causes nor permits its child to fear.

Our understanding of Love’s allness dissolves the claims of mortal mind—eliminates the belief that true consciousness is ever manipulated by mortal events. Man lives in the consciousness of Love. He is expressive of that one divine and infinite consciousness of being. Whether mortal mind offers itself as a mildly doubtful and uneasy feeling or the desperate panic of agoraphobia—the urgent need to find safety—the absolute and unquenchable power of Love is present. There is no safer place to be than in the eternal presence of Love. There is no more healing place to be than in the understanding that God loves you.

The motherly nature of God reaches out—actually embraces us at every moment. We have the capacity to respond to this presence—acknowledge and trust its closeness. Mrs. Eddy once wrote, in a comforting letter: “Trust in Him whose love enfolds thee. . . . Divine Love is never so near as when all earthly joys seem most afar.”³

Love will never be closer than at the very moment fear would claim to grasp our life. Man is at one with God, and release comes as we glimpse that truth with certainty.

Phobias are never fears of places and conditions. Nor are they a protective shield covering up deeply buried childhood anxieties, as is sometimes believed. Phobias are simply aspects of mortal mind. They expose the extremes of this counterfeit con-

sciousness. We escape from mortal mind and its fears—whether considered logical or illogical—by discovery that there is only one true consciousness, the consciousness of Love. John recognized the significance of understanding God's allness: "God is love; and he that dwelleth in love dwelleth in God, and God in him. . . . There is no fear in love; but perfect love casteth out fear: because fear hath torment." ⁴

We escape from a mistake—not a place. Our escape is accomplished and the grip of fear is broken as we recognize Love's ever-presence—as its allness dawns on us and we accept its enfolding goodness and care.

Phobos is not God. God is Love. Phobias are not power. Love is power. Fear cannot rule our lives. Love liberates human thought from its erring beliefs.

The Bible gives comforting reassurance: "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." ⁵ Wherever we are, whatever we are doing, if mortal mind invites our worship, we can defeat the phobia. We can find comfort, security, and a sound mind in the only true God, divine Love.

NATHAN A. TALBOT

¹ Prov. 3:25, 26; ² *Science and Health with Key to the Scriptures*, p. 412; ³ *The First Church of Christ, Scientist, and Miscellany*, p. 290; ⁴ I John 4:16, 18; ⁵ II Tim. 1:7.

Quietness and assurance . . .

. . . two qualities to be cherished most dearly! They belong to all the children of God—to every one of us in our real being. They are attributes of Soul, and God's spiritual idea, man, invariably reflects them; so we can never lose them.

We feel the strength of quietness and assurance within us whenever our consciousness is attuned to God, immortal Truth—when we acknowledge the rule of divine law in the one true universe and recognize that this true, spiritual universe is where we invariably dwell. So potent is true consciousness that a mere glimpse of the law and order of God's universe is enough to still the worst tumult of mortal thought, to dissolve fears, and estab-

lish a healthy state in the human mind that has been disturbed and sick. "The work of righteousness shall be peace," promised the prophet Isaiah. "And the effect of righteousness quietness and assurance for ever."¹

Today, when mental illness is assuming giant proportions in many countries, this Bible statement is highly important. According to the recent report of the President's Commission on Mental Health, there may be more than thirty million people in the United States who are mentally disturbed and in need of special care. Yet this unhappy picture could substantially change if more attention were given to the getting of spiritual understanding and establishing right consciousness as the Bible recommends, for then quietness and assurance would replace disturbed thought, and peace and joy would increasingly become unprecious on earth as they are in the realm of Spirit.

The message of Christian Science to the troubled millions referred to in the report on mental health is one of hope and comfort. The anguish of anxiety, sleeplessness, inability to rest and function properly, can be dissolved in a moment. Many have already proved this—including myself. They have felt transformed through the consciousness of Truth. Just a glimpse of divine Love's infinitude and all-power has been enough to establish spiritual peace, even when loving comfort and the firm advice to be strong and "to pull themselves together" have failed.

Pulling oneself up by one's own bootstraps is proverbially difficult. For one who is fearful, depressed to a point of suicide, lacking in self-appreciation, it seems impossible to see the futility of the plague of aggressive suggestions besetting one, and to restore self-confidence by shaking them off.

But through the grace of God, divine Mind, the spiritual consciousness of divine Love can come suddenly to those in need and lift the gloomy veil of depression. It can fill them with a spiritual light that seems brighter than any human illumination could be, and give them such a glimpse of the perfection of being that they will know they can never again feel helpless before the negative arguments of mortal thought.

Mental strain and disturbance are unknown to the real man.

God, divine Mind, the only creator, causes His offspring to dwell safely in His house (His consciousness). They are His ideas and reflect His all-knowledge. Mrs. Eddy writes, "Man and his Maker are correlated in divine Science, and real consciousness is cognizant only of the things of God."²

This is the basis on which Christ Jesus healed the physically and mentally sick. This is the basis for helping the millions who are said to be mentally distressed today: that God, divine Mind, and man, God's idea, are correlated. Distress, fear, suicidal tendencies triggered by self-distrust, hopelessness, and unhappiness, are impositions. They are denied by the spiritual truth that "real consciousness is cognizant only of the things of God," and we are right to deny them.

At the same time, we are right to hold the true fact in thought that every individual reflects divine consciousness, the one perfect Mind, and is therefore mentally at peace. It is right to know that divine Principle is governing all and that only spiritual good is present and has power. We are right to apply this truth to ourselves and to expect this to be demonstrated.

Brain and nerves claim to cause mental and emotional disturbance. But when we understand God's nature as divine Spirit and man's real being as God's perfect idea, we know that matter in any form has no power over man. And when we know that as individual sons and daughters of God we are correlated with divine Mind, forever reflecting Mind's consciousness of infinite harmony and eternal, spiritual good, we are healed.

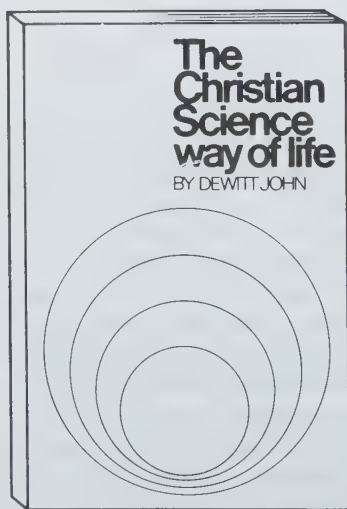
It is hard to witness the mental suffering of friends and to feel we can do nothing to help. But there is something we can do. Mrs. Eddy writes: "O glorious hope! there remaineth a rest for the righteous, a rest in Christ, a peace in Love. The thought of it stills complaint; the heaving surf of life's troubled sea foams itself away, and underneath is a deep-settled calm."³

As we keep in thought the truth of man's correlation with God, our complaints are stilled. We not only enjoy the "deep-settled calm" of divine Love ourselves, but we help others to attain the quietness and assurance they so much desire.

NAOMI PRICE

¹ Isa. 32:17; ² *Science and Health*, p. 276; ³ *Message to The Mother Church for 1902*, p. 19.

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Testimonies of Christian Science Healing

As a young adult I would probably have been characterized as optimistic, ambitious, and extroverted. I took pride in my ability to think quickly and logically. There was no precedent for mental illness.

Even though I actively pursued a demanding profession, my deepest yearnings were for home and family. I loved children and found my greatest joy in their company. Marriage for me came somewhat late, but it appeared to offer much that I longed for. We had a nice home. Two wonderful stepchildren, whom I loved dearly, lived with us.

About four years ago everything fell apart. I lost a baby through a miscarriage. This was followed by serious physical complications, and I was confined for many weeks. A business I had built with much effort was virtually wiped out, because I was unable to work. Employees left for other jobs; I found myself deeply in debt. My marriage came apart under the strain of these difficulties. On the day before Thanksgiving that year my stepson was removed permanently from our home by his father, and it appeared I would never see either of my stepchildren again. At that time I felt almost immobilized with grief—circumstances seemed so overwhelming.

My human solution was to work long and hard hours to rebuild my business. I plunged compulsively into friendships and social activities that were unhealthy and unwise.

After several months of these pressures I gradually seemed to

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

lose control; my perceptions of events and people became confused. Poor decisions were made that only increased my feelings of loss and added to my professional and financial problems. No medical diagnosis was made, but the mental condition could be described as one of extreme depression with suicidal tendencies. The most insidious part of this mesmerism was that death seemed such a logical and attractive solution.

One day I knew something had to be done immediately. I telephoned a Christian Science practitioner I hardly knew and told her that I felt I must commit myself to a mental hospital or I would try suicide. She said that the decision to enter a hospital was mine, but that she would be willing to see me in her office immediately. A short time later, the prayer of this practitioner helped to save my life, when I did attempt suicide. Her strong, uncompromising stand that God is man's Life, and her insistence that this Life is unfailingly expressed, resulted in a wonderful physical healing. I could feel myself being brought back from slipping into unconsciousness by divine Mind's impelling force. The physical healing was so complete that I was in my office two days later, on Monday morning, and serving in church that evening with no aftereffects whatsoever.

I was so awed by this evidence of the power of Christian Science treatment, I resolved to turn to God completely for healing of depression and other inharmonious conditions in my life.

We hear much these days of being born again—this period for me was in fact a rebirth. Many erroneous beliefs of long standing had to be faced and rectified. I particularly cherish a growing appreciation and love for the true concept of myself as God's child. This proper love of oneself counteracts any suggestions of self-destruction, for one does not try to destroy what one truly loves. I was under the mistaken belief that my existence could only be justified by falsely assuming the burdens of others. This has gradually yielded to a better sense of service, through trusting God's direction and love for all. A driving human will and ambition had been so much a part of my makeup that I was willing to try to destroy my life if I couldn't have what I willed for it. This destructive lie about my nature has been lessening.

Mary Baker Eddy states (*Miscellaneous Writings*, p. 15): "The new birth is not the work of a moment. It begins with moments, and goes on with years; moments of surrender to God, of child-like trust and joyful adoption of good; moments of self-abnegation, self-consecration, heaven-born hope, and spiritual love."

The prophet gives this divine promise (Joel 2:25): "I will restore to you the years that the locust hath eaten." This has proved to be true. All thoughts of self-destruction and depression have been completely healed. I now have a delightful and loving relationship with my stepchildren. My home is lovelier than any I have ever known and has blessed many people. My business is strong and growing. I have rich friendships and associations, but perhaps more important, I am grateful for every moment I have to grow closer to God. These can be moments of recognition of the presence of divine Love—moments of new birth.

I am particularly grateful to the practitioner who stood so courageously with me. Her dedication, strength, and love have set a standard for me for all time of the true meaning of Christian service.

But my very special feelings of gratitude are for Mary Baker Eddy. This woman, who could write that "trials are proofs of God's care" (*Science and Health with Key to the Scriptures*, p. 66), had proved that statement through trials most of us are never asked to face. A new appreciation of her life and of the proofs she gave of the truth of her teaching has made it possible for me to more willingly follow her as she followed Christ Jesus.

(Miss) NANCY J. YOUNG
New York, New York



[Original in German]

Christian Science freed me of the belief that intelligence is limited, and gave me the courage to claim God-given intelligence.

I have been attending a Christian Science Sunday School regularly since I was thirteen—over two years—and I have received much good. When I came to understand that God created me in

His image and likeness, that He is the only intelligence, my intelligence, and that He governs me and does so according to a good plan, a change came into my life. I lost my fear of not being able to solve problems.

For a year I had been one of the pupils at a special school, who received the opportunity to prove their ability through the establishment of a class enabling transition to the regular school system. Upon fulfillment of the requirements, I was put in a class in the regular school, where I have the opportunity to learn an occupation. I am grateful to my Sunday School teacher. In addition to teaching me in Sunday School that God is Mind, she has tutored me in German during the week, helping me to catch up with the basics for it, and she is continuing to help me.

Now I would like to relate another experience. One lovely, sunny day I went into the yard, where my friends were waiting for me. As we were standing under a tree, laughing at a joke, a heavy piece of iron fell out of the tree onto my head. It had slipped away from a boy who was building a tree house. The wound was bleeding.

That spring I had attended a Christian Science lecture that explained how each one is ever protected by God. We had gone over the message included in the lecture in Sunday School. So I knew that God holds His hand over me. The lecturer had told of the healing of an architect who had a part of the ceiling fall on his head. I thought about the architect. I wasn't afraid. I went into the house and my mother cleaned the wound and put a simple bandage on it. Then I went into another room and, like the architect, did not lie down but took up the Bible and *Science and Health* by Mrs. Eddy. I find in these books God's all-encompassing love. Soon I was in the yard again and continued playing. Two days later the wound was healed.

In learning that intelligence is not in matter or limited, I held to the twenty-third Psalm, "The Lord is my shepherd; I shall not want." A hymn that my Sunday School teacher had me learn from an early German version of the *Christian Science Hymnal* was a staff of support for me in schoolwork. Where I had earlier felt "I can't do that," because my courage was not sufficient, the hymn taught me God is my help. The words, "Your Helper will send

you courage," I accepted. Now I see the importance of always beginning with God—that those who choose God as their guide will never miss their goal. We will happily complete our work when we start with God, and with humility. Especially I learned God gives me courage uninterruptedly. I feel God is close to me, supplying intelligence and giving me courage for every task to apply what I know. I always hold fast to this and strive to express qualities of intelligence: diligence, concentration, receptivity, retention, and practice and application.

I am happy that we have Christian Science, and I give God the glory with my thanks.

ANDREAS VON ALLWÖRDEN
Neumünster, Federal Republic of Germany



It has been my privilege to be embraced by the teachings of Christian Science all my life. As a family, we have seen this law of God, good, operate in every facet and stage of our experience—harmonizing and healing every type of difficulty, including physical ailments.

I would like to relate an experience that proved God's loving care for us far beyond any human ways and means we could have devised. Several years ago, the company for which my husband worked was involved in a labor dispute. Although my husband's job as a truck driver was unaffected by the strike, still he was a union member. So he was caught between the loss of income, and perhaps his job, if he did not cross the picket line, and reprisals from the powerful union and threats of harm from those on strike, if he did cross the line. So he stayed out on strike, and we prayed to be guided what action to take.

Since his salary was our only source of income, and unemployment insurance was not available for strikers, we were faced with what turned out to be a six-week period with no means of support. God's provision for us during this time was truly remarkable. Like the widow at Zarephath, we had our needs met, and there was no sense of depletion. "For thus saith the

Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth" (I Kings 17:14). I was asked to serve as substitute clerk of our branch church for two weeks, although those who asked were unaware of our situation. We found we already had much that we needed. We had much prayerful support from a Christian Science practitioner, and I can still remember the peace and comfort I gained from studying the Bible Lessons in the *Christian Science Quarterly* on the subjects "God the Only Cause and Creator" and "God the Preserver of Man" and others during that Christmas season.

Finally my husband received a letter from the company informing him that his job had been filled and his work had been terminated. He felt inspired to go to the office to inquire about an annuity plan in which he had considerable money. The officials of the company greeted him warmly and asked him to return to work. However, he would have to take a lesser job as a new employee and lose all seniority and all vacation and retirement benefits after sixteen years with the company. His salary remained the same. This he accepted without resentment.

After a period of time, through a series of surprising events, he was given back his original job. I remember dwelling on the fact that God's law of justice and mercy governed, and on this statement from *Science and Health* by Mrs. Eddy (p. 275): "The starting-point of divine Science is that God, Spirit, is All-in-all, and that there is no other might nor Mind,—that God is Love, and therefore He is divine Principle." I was confident that God was in control of the situation. After several years the company restored, retroactively, the seniority and retirement and vacation benefits lost during the strike to the handful of loyal employees affected, and my husband was among them. He recently retired after thirty years of service with full benefits.

I am deeply grateful for all the activities of the Christian Science movement. It has been my joy to serve in many different posts as a branch church member. A high point in my life has been class instruction, and I gain much growth from the yearly association meeting. My sincere thanks to the Christian Science

practitioners whose prayers have supported and healed us, and to God for the Master, Christ Jesus, and for Mrs. Eddy, the author of *Science and Health*.

(Mrs.) JUNE GAIR
Huntington Beach, California

I am the husband referred to in this testimony, and I am grateful for the love that came forth from this healing and the support that I had from my wife. She has given an accurate account of the experience.

HENRY W. GAIR



For a number of months I had been suffering from a stomach disorder. The Bible tells us (Matt. 6:25, 33): "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? . . . But seek ye first the kingdom of God, and his righteousness." I did prayerful work and had prayerful help from a Christian Science practitioner. I acknowledged that my digestion, assimilation, and elimination are all governed by divine Mind. I had relief, but not a complete healing.

When I reached the chapter "Fruitage" in *Science and Health* by Mrs. Eddy, I became aware of the number of healings of stomach disorder that testifiers had received by just reading *Science and Health*. In a healing entitled "Catarrh of the Stomach Healed" (pp. 679-681), the testifier brought out that when he read these words of Mrs. Eddy's, "neither food nor the stomach, without the consent of mortal mind, can make one suffer," he was able to eat normally, and was healed.* I turned to the passage that healed him and began to ponder it. I reasoned that since there is only one Mind, God, and I am God's perfect spiritual idea, I cannot be manipulated by mortal mind. Mrs. Eddy states (*ibid.*, p. 151), "Every function of the real man is governed by the divine Mind."

I continued my reading of the chapter "Fruitage" and was

grateful for each of the healings. I thought if all these people were healed by just reading *Science and Health*, so can I be healed. As soon as I finished the first reading, I started reading *Science and Health* again (one testifier in the "Fruitage" chapter read the book eleven times) to better understand the rules Mrs. Eddy has given us in order to demonstrate healing.

In the second reading, this sentence, where Mrs. Eddy writes of Jesus, took on new meaning for me (p. 49): "He was to prove that the Christ is not subject to material conditions, but is above the reach of human wrath, and is able, through Truth, Life, and Love, to triumph over sin, sickness, death, and the grave." The part that impressed me was, "the Christ is not subject to material conditions." I reasoned that since in my true nature I am a spiritual idea, and a joint-heir of Christ, then I, too, am not subject to material conditions, and I reject all the false beliefs that are trying to make me believe that food or stomach can make me sick. I, too, can rise above this belief and triumph over it.

I do not know exactly when the healing took place, but sometime during the second reading of *Science and Health* I began enjoying my meals without discomfort. More important, I know I've gained more spiritual understanding of God and my relation to Him.

What a wonderful textbook we have! Words cannot express my gratitude that Mary Baker Eddy was divinely inspired to write *Science and Health with Key to the Scriptures*. Through its study the spiritual meaning of the Bible has become clearer to me. I'm grateful for membership in The Mother Church and in a branch church, and very grateful for class instruction.

(Miss) FRANCES C. GARRETSON
Philadelphia, Pennsylvania

*Editors' Note: The full sentence reads (*Science and Health*, pp. 221-222), "This new-born understanding, that neither food nor the stomach, without the consent of mortal mind, can make one suffer, brings with it another lesson,—that gluttony is a sensual illusion, and that this phantasm of mortal mind disappears as we better apprehend our spiritual existence and ascend the ladder of life."

Christian Science Lectures



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures. Details should be obtained locally.

UNITED STATES

(Week of April 9 to 15,
and some earlier dates)

CALIFORNIA—Angels Camp: Church, 1538 Hwy. 4 and Depot Rd., 3 p.m., Sat., Apr. 15.‡ "Mary Baker Eddy's Challenge to Materiality" (Spencer)

Antioch: Woman's Club, 509 G Street, 2 p.m., Sat., Apr. 15.‡ In English. In Spanish 3:30 p.m. "Responding to the Word of God" (Anwandter)

Arcadia: Church, 100 W. Duarte Rd., 1 p.m., Sun., Apr. 9.‡ "God Is Your Provider" (Alton)

Bakersfield (First): Church, 18th and C Sts., 8 p.m., Tues., Apr. 11.‡ "The Healing Method of Christian Science" (Spencer)

Burbank (Second): Church, 510 N. Buena Vista St., 8 p.m., Tues., Apr. 11.‡ "Responding to the Word of God" (Anwandter)

Burlingame: Church, 1449 Oak Grove Ave., 8 p.m., Tues., Apr. 11.‡ "The Life That Is Worth Living" (Henniker-Heaton)

Campbell: High School, 1 W. Campbell Ave., 8 p.m., Thurs., Apr. 13.‡ "Liberation Through Christ" (Anwandter)

Coalinga: Church, Monroe and Sunset, 8 p.m., Mon., Apr. 10. "Mind and Man" (Heard)

El Cerrito: Church, 601 Lexington Ave., 3 p.m., Sat., Apr. 15.‡ "Riding Easy in the Harness" (McClain)

Fontana: Church, 8587 Palmetto, 7 p.m., Mon., Apr. 10.‡ "God Is Your Provider" (Alton)

Fremont: Congregational Church, 38255 Blacow Rd., 11 a.m., Sat., Apr. 15.‡ "Dare to Care" (Houston)

Fresno (First): Church, 1615 N Street, 8 p.m., Fri., Apr. 14.‡ "The Healing Method of Christian Science" (Spencer)

Fresno (Second): Church, 280 W. Shaw Ave., 8 p.m., Thurs., Apr. 13.‡ Sign language for the deaf. "Finding Reality Through Prayer" (Heard)

Hayward (First): Church, 1814 B Street, 8 p.m., Fri., Apr. 14.‡ "Use Your Spiritual Power" (Henderson)

Lompoc: Veterans Memorial Bldg., H and Locust Sts., 3 p.m., Sun., Apr. 9.‡ "Liberation Through Christ" (Anwandter)

Long Beach (Sixth): Long Beach Hyatt House, 6400 E. Pacific Coast Hwy., 3 p.m., Sun., Apr. 9.‡ "We Thy People" (Heard)

Los Altos: Church, 401 University Ave., 8 p.m., Mon., Apr. 10.‡ "The Glory of Spiritual Evolution" (Henderson)

Los Angeles (Ninth): Church, 433 S. Normandie Ave., 2:30 p.m., Sat., Apr. 15.‡ "What's Your Greatest Need?" (Alton)

Los Angeles (Twenty-sixth): Church, 470 N. St. Andrews Pl. and Maplewood Ave., 8 p.m., Tues., Apr. 11.‡ "God Is Your Provider" (Alton)

Los Angeles (Thirty-fifth): Cameo Theatre, 4907 Huntington Dr., S., 12 m., Thurs., Apr. 13. "How to Love and Be Loved" (Alton)

Los Angeles (Fortieth): Church, 7855 Alverstone Ave., Westchester, 8 p.m., Fri., Apr. 14.‡ "How to Love and Be Loved" (Alton)

Menlo Park: Church, 201 Ravenswood Ave., 8 p.m., Thurs., Apr. 13.‡ "Use Your Spiritual Power" (Henderson)

Merced: Church, 21st and Cherry Sts., 3 p.m., Sun., Apr. 9.‡ "The Life That Is Worth Living" (Henniker-Heaton)

Modesto: Church, 225 Downey Ave., 2 p.m., Sat., Apr. 15.‡ "The Glory of Spiritual Evolution" (Henderson)

CALIFORNIA (continued)

Palo Alto (Second): See local notice for place. 10:30 a.m., Sat., Apr. 15. ‡ "Finding Reality Through Prayer" (Heard)

Piedmont: Church, 801 Magnolia Ave., 8 p.m., Fri., Apr. 14. ‡ "Where in the World Is God?" (McClain)

Sacramento (Second): Centennial United Methodist Church, 5401 Freeport Blvd., 8 p.m., Thurs., Apr. 13. ‡ "Why Spiritual Healing?" (McClain)

San Francisco (First): Church, Franklin and California Sts., 8 p.m., Thurs., Apr. 13. ‡ "The Life That Is Worth Living" (Henniker-Heaton)

San Leandro: Church, 105 Dutton Ave., 8 p.m., Mon., Apr. 10. ‡ "The Life That Is Worth Living" (Henniker-Heaton)

San Rafael: Church, 1618 Fifth Ave., 11 a.m., Sat., Apr. 15. ‡ "The Life That Is Worth Living" (Henniker-Heaton)

Santa Rosa: Church, 330 North St., 8 p.m., Fri., Apr. 14. ‡ "The Life That Is Worth Living" (Henniker-Heaton)

Sausalito: Church, Butte and Sacramento Sts., 8 p.m., Tues., Apr. 11. ‡ "Use Your Spiritual Power" (Henderson)

South Gate: Church, 4804 Tweedy Blvd., 3 p.m., Sun., Apr. 9. ‡ "What It Takes to Heal" (Spencer)

Three Rivers: Memorial Bldg., 43490 Sierra Dr., 8 p.m., Tues., Apr. 11. ‡ "We Thy People" (Heard)

Tulare: Church, 510 E. Kern Ave., 8 p.m., Thurs., Apr. 13. ‡ "What It Takes to Heal" (Spencer)

CONNECTICUT—Manchester: Church, 447 N. Main St., 8 p.m., Fri., Apr. 14. ‡ "Individualizing God's Power" (Pickett)

FLORIDA—Fort Lauderdale (Second): Church, 2201 N.E. 19th St., 8 p.m., Fri., Apr. 14. ‡ "The Search for Life" (McGrew)

Jacksonville (Second): Garden Club of Jacksonville, Riverside Dr., 8 p.m., Tues., Mar. 28. ‡ "Claim Your Real Inheritance" (Tuttle)

Miami (Fifth): New Covenant Presbyterian Church, 4300 N.W. 12th Ave., 3 p.m., Sun., Apr. 9. "Good Without Evil" (White)

North Miami: Church, 13650 N.E. Tenth Ave., 8 p.m., Thurs., Apr. 13. ‡ "Your Unlimited Opportunities" (McGrew)

GEORGIA—Columbus: Church, 1010 Blandford Ave., 8 p.m., Mon., Apr. 10. ‡ "Your Unlimited Opportunities" (McGrew)

Rome: Church, 500 E. First St., 8 p.m., Tues., Apr. 11. ‡ "Let My People Go" (White)

Savannah: De Soto-Hilton Hotel, Pulaski Rm., Liberty and Bull Sts., 8 p.m., Fri., Apr. 14. ‡ "Let My People Go" (White)

ILLINOIS—Champaign: Church, 602 W. Church St., 8 p.m., Mon., Apr. 10. ‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

Chicago (Tenth): Center for Continuing Education, 1307 E. 60th St., 2:30 p.m., Sat., Apr. 15. ‡ "More than a Superstar" (Aghamalian)

Chicago (Thirteenth): Church, 10317 Longwood Dr., 3 p.m., Sun., Apr. 9. ‡ "Diana or Christ?" (Aghamalian)

Jerseyville: United Methodist Church, W. Exchange and N. Lafayette Sts., 8 p.m., Thurs., Apr. 13. ‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

Lake Forest: Deerpath School, 95 W. Deerpath Ave., 8 p.m., Tues., Apr. 11. ‡ "Diana or Christ?" (Aghamalian)

Libertyville: See local notice for place. 8 p.m., Thurs., Apr. 13. ‡ "More than a Superstar" (Aghamalian)

Macomb: See local notice for place. 8 p.m., Fri., Apr. 7. ‡ "Scientific Prayer" (Rogers)

Quincy: Church, 18th and Vermont, 8 p.m., Mon., Apr. 10. ‡ "No, You're Not Trapped!" (Leever)

Rock Island: Larson Hall, Augustana College, 8 p.m., Tues., Apr. 11. ‡ "No, You're Not Trapped!" (Leever)

Villa Park: Church, 400 S. Summit Ave., 8 p.m., Sat., Apr. 15. ‡ "Accept Only the True" (Heafer)

INDIANA—Bicknell: Church, 315 Freelandville Ave., 8 p.m., Tues., Apr. 11. ‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

Chesterton: Church, 117 Lincoln Ave., 8 p.m., Fri., Apr. 14. ‡ "More than a Superstar" (Aghamalian)

Franklin: Church, 51 S. Water St., 3 p.m., Sun., Apr. 9. ‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

Indianapolis (Fourth): Church, 5201 Pleasant Run Pkwy., South Dr., 8 p.m., Thurs., Mar. 30. ‡ "The Promise of Abundant Life" (Wyndham)

Martinsville: Church, 1259 E. Washington St., 7:30 p.m., Mon., Apr. 3. ‡ "Accept Only the True" (Heafer)

West Lafayette (joint lecture): Church, 610 Meridian St., 8 p.m., Fri., Apr. 14. ‡ "The Complete Man and Woman" (Heafer)

IOWA—Clarinda: Church, 501 S. 16th St., 3 p.m., Sun., Apr. 9. "No, You're Not Trapped!" (Leever)

KANSAS—Chanute: Church, 18 N. Forest, 8 p.m., Thurs., Apr. 13. "The Family of Man" (Rogers)

MASSACHUSETTS—Andover: Church, 278 N. Main St., 8 p.m., Thurs., Apr. 6. ‡ "A New Beginning" (Jenks)

Boston (The First Church of Christ, Scientist): See local publicity for place and hour. Thurs., Apr. 13. ‡ "The Law of Christian Science Healing" (Thorneloe)

Eastham (First, Brewster and Orleans): Town Hall, Rte 6-A, 3 p.m., Sat., Apr. 15. "Individualizing God's Power" (Pickett)

Needham: Church, 870 Great Plain Ave., 3 p.m., Sun., Apr. 9. ‡ "A New Beginning" (Jenks)

MICHIGAN—Adrian: Knight Auditorium, Adrian College Campus, 8 p.m., Mon., Apr. 10. ‡ "The Language of Soul" (Clarke)

Detroit (Fourth): Church, 24400 W. Seven Mile Rd., 11 a.m., Sat., Apr. 15. ‡ "The Language of Soul" (Clarke)

Ferndale: Church, 2101 Livernois and Cambourne, 2 p.m., Sun., Mar. 26. ‡ "Quit Conspiring Against Yourself" (Leever). Please note change of hour.

Franklin-Meadowlake: Church, Maple and Inkster Rds., Franklin, 4 p.m., Sat., Apr. 15. ‡ "Eternity Now" (Angus)

Monroe: Church, 3 N. Macomb St., 8 p.m., Thurs., Apr. 13. ‡ "Eternity Now" (Angus)

Oxford: Church, 71 S. Washington St., 8 p.m., Fri., Apr. 14. ‡ "The Language of Soul" (Clarke)

Plymouth: Church, 1100 W. Ann Arbor Trl., 8 p.m., Fri., Apr. 14. ‡ "Eternity Now" (Angus)

MISSISSIPPI—Jackson: Church, 755 Riverside Dr., 8 p.m., Tues., Apr. 11. ‡ "The Divine Adventure" (Wyndham)

MISSOURI—Hannibal: Church, 115 S. Tenth St., 3 p.m., Sun., Apr. 9. "The Family of Man" (Rogers)

Moberly: Church, 107 N. Fourth St., 8 p.m., Mon., Apr. 10. "Become What You Are!" (Rogers)

Nevada: Nevada City-County Community Center, 200 N. Ash, 8 p.m., Fri., Apr. 14. "Become What You Are!" (Rogers)

St. Louis (Second): Church, 5807 Murdock Ave., 3 p.m., Sat., Apr. 15. ‡ "No, You're Not Trapped!" (Leever)

MONTANA—Havre: Church, 425 Fifth St., 3 p.m., Sun., Apr. 9. "Dare to Care" (Houston)

NEW HAMPSHIRE—Milford: Congregational Church Parish House, Union St., 8 p.m., Fri., Apr. 14. ‡ "A New View of Prophecy" (Thorneloe)

NEW JERSEY—Keyport: Church, 84 Broad St., 8:15 p.m., Fri., Apr. 14. "Reality: Matter or Mind?" (Ferris)

Newark (joint lecture): Robert Treat Hotel, 50 Park Pl., 12:15 p.m., Tues., Apr. 11. "Claim Your Real Inheritance" (Tuttle)

Rutherford: Church, 70 E. Pierrepont and Lincoln Aves., 8:15 p.m., Thurs., Apr. 13. ‡ "The Spiritual Basis of Health" (Ferris)

NEW YORK—Albany: Academy for Girls, 140 Academy Rd., 8 p.m., Thurs., Apr. 13. ‡ "Individualizing God's Power" (Pickett)

New York (Eighth): Church, 103 E. 77th St., 8 p.m., Tues., Apr. 11. ‡ "Reality: Matter or Mind?" (Ferris)

NEW YORK (continued)

Oneonta: Church, 61 Chestnut St., 8:15 p.m., Thurs., Apr. 13.‡ "A Lesson from a Bridge" (Tuttle)

St. Albans: Church, 188-21 Suffolk Dr., L.I., 3 p.m., Sun., Apr. 9.‡ "Ethics for Today" (Ferris)

NORTH CAROLINA—Greenville: See local publicity for place. 8 p.m., Sat., Apr. 8. "Individualizing God's Power" (Pickett)

Hendersonville: The Chariot, Seventh Ave., W., bet. Main and Church Sts., 3 p.m., Sun., Apr. 9.‡ "The Search for Life" (McGrew)

OHIO—Chagrin Falls: Church, 20 Walnut St., 8 p.m., Tues., Apr., 11.‡ "Eternity Now" (Angus)

Cleveland (First): Church, 2200 Overlook Rd., 8 p.m., Thurs., Apr. 13.‡ "The Complete Man and Woman" (Heafer)

Cleveland (Third): Church, 3648 W. 25th St., 3 p.m., Sun., Apr. 9.‡ "Eternity Now" (Angus)

Kent: Holiday Inn, State Rte. 43 and I-76, S., 3:15 p.m., Sun., Apr. 9.‡ "Accept Only the True" (Heafer)

Massillon: Church, 310 Lincoln Way, E., 8:15 p.m., Mon., Apr. 10.‡ "Eternity Now" (Angus)

Medina: High School, 777 E. Union St., 8 p.m., Mon., Apr. 10.‡ "The Complete Man and Woman" (Heafer)

Tiffin: Ebenezer United Methodist Church, 75 Sandusky St., 3 p.m., Sun., Apr. 9.‡ "The Language of Soul" (Clarke)

Warren: Kent State University, Trumbull Br., Lecture Hall, 4314 Mahoning Ave., N.W., 8 p.m., Tues., Apr. 11.‡ "The Complete Man and Woman" (Heafer)

PENNSYLVANIA—Hawley: Grace Episcopal Parish House, Ninth and Court Sts., 2 p.m., Sat., Apr. 15. "A Lesson from a Bridge" (Tuttle)

Hazleton: Church, 347 W. Diamond Ave., 8:15 p.m., Fri., Apr. 14. "Claim Your Real Inheritance" (Tuttle)

Philadelphia (First): Church, 4012 Walnut St., 8 p.m., Fri., Apr. 14.‡ "A New Beginning" (Jenks)

Philadelphia (Second): Church, 5443 Green St., 3 p.m., Sun., Apr. 9.‡ "Claim Your Real Inheritance" (Tuttle)

Philadelphia (Third): Strawbridge and Clothier Store, Plymouth Meeting Mall, Germantown Pike, Plymouth, 8 p.m., Mon., Apr. 10.‡ "The Spiritual Basis of Health" (Ferris)

Philadelphia (Sixth): Church, 4720 Leiper St., Frankford, 3 p.m., Sat., Apr. 15.‡ "Something to Depend On" (Jenks)

Pittsburgh: YWCA, Wood St. and Fourth Ave., downtown, 12 m., Thurs., Apr. 13.‡ "A New Beginning" (Jenks)

Pottstown: Church, Evans and Prospect Sts., 8 p.m., Mon., Apr. 10.‡ "Claim Your Real Inheritance" (Tuttle)

TENNESSEE—Memphis (Second): See local notice for place and hour. Thurs., Apr. 13.‡ "The Promise of Abundant Life" (Wyndham)

WASHINGTON—Coulee Dam: Community Church Social Room, 509 Central Dr., 8 p.m., Tues., Apr. 11. "Is Anybody at Home?" (Houston)

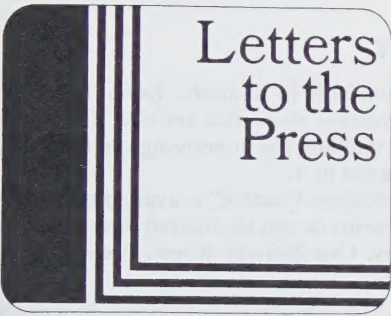
Pullman: Church, N.E. 330 Whitman St., 8 p.m., Thurs., Apr. 13.‡ "Dare to Care" (Houston)

Seattle (Sixth): Church, 42d Ave., S.W. and S.W. Lander St., 3 p.m., Sun., Apr. 9.‡ "Why Spiritual Healing?" (McClain)

Veradale (First, Opportunity): Red Lion Motor Inn, East I-90 and Sullivan Exit, 8 p.m., Mon., Apr. 10.‡ "See It Like It Is" (Houston)

White Salmon: Church, Lincoln and Main, 8 p.m., Mon., Apr. 10.‡ "Why Spiritual Healing?" (McClain)

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U.S.A.]



Letters to the Press

From Christian Science
Committees on Publication

San Jose News
San Jose, California

May I comment briefly on the two stories which appeared in your issues of Aug. 13 and 28 in regard to the recent gathering of dissident Christian Scientists in San Jose?

Your staff writer described this as "a new national organization of Christian Scientists who are seriously challenging the decades-old authority of the religious movement's Boston-based leadership." The simple fact is that there are, for example, more than 350 churches in California and not one actively supports this so-called "national organization."

This would hardly have warranted comment from my office if

the reporter had not compiled a structure of reckless allegations without attempting any original research or troubling to check for factual accuracy.

To let one example stand for many, both stories report a wholly false statement by one of the promoters that Mary Baker Eddy, the Founder of Christian Science, never intended The First Church of Christ, Scientist, in Boston, to serve as a "mother" but as a "model" for other Christian Science churches. The easily ascertainable facts show exactly the opposite.

It was Mrs. Eddy who named the church in Boston "The Mother Church," and in her *Church Manual* and elsewhere in her writings she repeatedly spoke of all other Christian Science churches as branches of The Mother Church. In the same *Manual* she also stated that the unique government of The Mother Church was not to be a model for the branches except in such particulars as the *Manual* itself indicated.

It would take a full-length story to spell out the many similar falsities in the charges reported by your writer, but this makes the main point.

J. BURGESS STOKES
Manager
Committees on Publication

A NEW PAMPHLET FOR THE SPANISH-SPEAKING COMMUNITY

"Christian Science Practice" is now available in Spanish. Recently translated, this pamphlet provides basic information about this activity. It will be helpful to the inquirer, to those who are thinking about entering the full-time healing work, and to those presently engaged in it.

The Spanish translation of "Christian Science Practice" is available at most Christian Science Reading Rooms for 60 cents or can be ordered directly from The Christian Science Publishing Society, One Norway Street, Boston, MA, U.S.A. 02115.

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Public practitioners of Christian Science are available and ready to assist you by prayer, if you need their help. A worldwide list of those who are professionally engaged full time in this healing work can be found in *The Christian Science Journal*. This periodical is obtainable at any Christian Science Reading Room. For a Reading Room in your locality see telephone directory.

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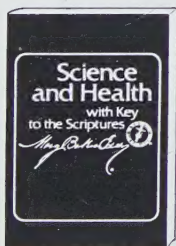
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